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ABSTRACT

This bulletin presents news and opinions of the staff of Project Brave of the St. John Valley in northern Maine. Included in this issue are the second part of an article concerning cultural life in the St. John Valley; a report of the visit of Dr. Wallace Lambert, bilingual specialist, to the project; news of an inservice course for teachers; and many photographs of activities at Project Brave. (SK)

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PROJECT BRAVE

BULLETIN

Tippy va chez le docteur.

Tippy s'est fait piqué.

"Tippy" par Kenneth Daigle.
Art supplied by Bailey Kindergarten student

SPONSORED BY TITLE VII ESEA
St. John Valley, Maine

Vol. 1 No. 3

FL005 153

ST. JOHN VALLEY BILINGUAL EDUCATION
TITLE VII STAFF

Omer Picard, Director

Gil Hebert, Evaluator

Sr. Sharon Leavitt, Curriculum Specialist and Brave Bulletin Editor

VALLEY CULTURE

(Adapted from Linguistic and Cultural Heritage of the Acadians in Maine and New Brunswick)
by Marie-Anne Gauvin.

Part II

The events of the eighteenth century made outcasts of the Acadian people. As mentioned in part one of this brief history, the Acadians were placed under complete British domination after 1710. In 1713, the Treaty of Ultrecht gave to France Cape Breton Island and Prince Edward Island. The same Treaty ceded all of Nova Scotia, Acadia, and its former boundaries to England.

The terms of the Treaty of Ultrecht, as described in the introduction to Longfellow's Evangeline, follows:

> "By the terms of the Treaty of Ultrecht the Acadians were to have liberty 'to remove themselves within a year to any other place, as they shall think fit, together with their moveable effects' and those who remained were 'to be subject to the Kingdom of Great Britain' and 'to enjoy the free exercise of their religion, according to the usage of the church of Rome, as far as the laws of Great Britain do allow the same.'"

A great worry of the Acadians was their religion and its survival under British law. This question caused the Acadians untold worry and concern. Although discontent, the Acadians were not free to leave this land, for the British knew that the loss of these people and their cattle would mean ruin for the colony. French ships were not allowed to provide transportation for Acadians wishing to leave the colony, for the British feared that fighting between them and the French would again take place. The English also refused to transport the Acadians. The only alternative these people had of escape was to cut through the wilderness — but a great price was placed on this by the British. In order to be permitted to cut a road, they would be forced to take an unconditional oath of allegiance — which was judged by the Acadians to be too much to ask.

The British continued to plague the French settlers with the oath of allegiance. The Acadians, literally prisoners of their own land, refused to swear allegiance to Britain unless it was stipulated that they would not be forced to take up arms in case of subsequent wars and

Les Acadiens devinrent des parias à la suite des évènements du 18ème siècle. Tel que mentionné dans la première partie de cette brève histoire, après 1710, ils se trouvèrent complètement sous la domination des Anglais. En 1713, le traîté d'Ultrecht donna l'île du Cap Breton et l'île du Prince-Edouard à la France. Ce même traîte céda la Nouvelle-Ecosse, l'Acadie et ses frontières voisines à l'Angleterre. Les clauses du traîté d'Ultrecht sont décrites dans les texte d'Evangeline par Longfellow comme suit:

> "Le traîté d'Ultrecht, signé le 11 Avril 1713, stipulait, en son quartozième article: 'Les sujets du roi très chrétien auront la liberté de quitter le pays, en emportant tous leurs biens et leurs effets mobiliers, dans l'espace d'un an, ceux qui resteront, auront la liberté de pratiquer leur religion selon la pratique de l'Eglise romaine tant que les lois de l'Angleterre le leur permettront.'"

Sous le régime britannique, les Acadiens se demandaient ce qu'il adviendrait de leur religion. Ce soucis leur causait beaucoup de tourment. Bien que mécontents de leur sort, ils n'étaient pas libres de quitter cette terre, car les Anglais savaient que la perte de ces gens et de leur bétail amènerait la ruine de leur colonie. Pour retarder leur départ, le gouverneur alléguait que les bateaux anglais n'étaient pas disponibles et il ne permettait pas aux bateaux français de transporter les Acadiens qui désiraient quitter la colonie, de peur d'avoir à reprendre les armes contre l'ennemi d'hier. La seule alternative qu'il restait aux Acadiens c'était de s'en aller à travers la forêt; mais le prix de cette route n'était autre que l'obligation de prêter le "grand serment". Ils voulaient bien être loyaux à leurs maîtres mais ils ne pouvaient se résoudre à tuer leurs compatriotes en cas de conflit meurtrier.

Comme les Anglais continuaient à harasser les colons français avec leur serment, les Acadiens, prisonniers sur leur propre terre en acceptèrent les clauses à condition qu'on leur garantit la neutralité en cas de

conflicts. The Acadian settlers still insisted on their neutrality. These people, after living a century on Acadian soil, had more than family roots at stake to encourage their neutrality. The Acadian dilemma was very justifiable, for should France ever overcome the British, they would be considered traitors. On the other hand, if the Acadians fought for France, they would be taken prisoner by the British. Acadians had pledged neutrality and would abide by it. This neutrality, however, did not satisfy Britain. In 1755, the Acadians were threatened with deportation.

The beginning of the actual Acadian deportation took place when the British forced more than 2,000 people to go to Nova Scotia to settle. The situation, the Acadians learned, was that their neutral stand had been accepted by the former governor, Phillips, but had never been recognized by higher authority. When the Acadians realized this, a group fled north to more friendly locations. Governor Lawrence, administrator of Nova Scotia, continued to plot ways and means of deporting these disliked Acadians.

In the fall of 1755 came the disastrous act known to the Acadian people as Le Grand Derangement. From this year onward, the entire north American continent received wandering groups of Acadian refugees. This event is described by Longfellow in the following manner:

> "Steps were taken to deport them from the colony; ships were hired, and the New England troops were used to carry out the decision. About that time there were approximately eight thousand Acadians in the peninsula at the isthmus. Six thousand of them were seized and scattered throughout the British colonies from New England to St. Christopher, so that they might not be a menace to any one British colony, or be a source of strength to the French."

The largest groups of Acadians were distributed as follows: approximately 500 were sent to North Carolina, 1,000 to Virginia, 500 to Maryland, 300 to Philadelphia, 200 to New York, 200 to Boston and 300 to Connecticut. The bewildered Acadians saw their homes and barns burned down by the soldiers, and their cattle and grain seized to discourage them from returning to their homeland. Evicted, homeless, penniless and heartbroken, the Acadian refugees found themselves in a hostile milieu, where their religion was not accepted or their language understood.

Many Acadian refugees suffered a complete loss of identity as a distinct cultural group. Families were divided in deportation and the spirits of many staunch Acadians were broken.

With Acadians so dispersed, it is astounding that so many surmounted the adversity, and even in the twentieth century, still form a small ethnic group. In order

guerre. Après avoir vécu un siècle sur le territoire d'Acadie, ils avaient plus que leurs familles à considérer; cela explique leur neutralité. Le dilemme des Acadiens était bien justifié car si la France parvenait à vaincre les Anglais, ils seraient considérés comme des traîtes. D'un autre côté, si les Acadiens se battaient pour la France, ils seraient fait prisonniers par les Anglais. Deux fois les Acadiens refusèrent fermement d'aider les Canadiens à se battre contre les Anglais. Ils avaient prêté serment de rester neutres, et furent fidèles à la parole donnée. Cette neutralité ne satisfaisait pas les Anglais. En 1755, les Acadiens furent menacés de déportation.

La déportation des Acadiens commença quand les Anglais forcèrent plus de 2,000 personnes à émigrer en Nouvelle-Ecosse. Les Acadiens découvrirent plus tard que leur attitude neutre n'avait été reconnue que par le gouverneur Phillips mais jamais par la couronne quand ils réalisèrent cela ils déménagèrent vers des régions plus hospitalières. Le gouverneur Lawrence, administrateur de la Nouvelle-Ecosse, continua à comploter et à déporter ces Acadiens indésirables.

En 1755, durant l'automne, arriva une chose désastreuse connue sous le nom du "Grand Dérangement". A partir de cette date, des groupes d'Acadiens dépossédés furent dispersés tout le long de la côte de l'Atlantique. Cet évènement est décrit ci-dessous par Longfellow:

"Tout fut mis à exécution pour déporter les Acadiens, des bateaux furent loués sous la surveillance des troupes de la Nouvelle-Angleterre. En ce temps-là, il y avait à peu près 8,000 Acadiens sur l'isthme de la péninsule, 6,000 d'entre eux furent dispersés parmi les colonies britanniques de la Nouvelle-Angleterre à St. Christophe, de façon à n'être ni une menace pour la colonie britannique ni un support pour les Français."

Le plupart des Acadiens furent répartis de la façon suivante: 500 furent envoyés au Nord de la Caroline, 1,000 en Virginie, 500 en Maryland, 300 à Philadelphie, 200 à New York, 200 à Boston et 300 au Connecticut. Les Acadiens égarés virent leurs maisons et leurs granges brûlées, leur bétail et leur grain (saisis par les soldats), pour les décourager de retourner sur leur terre. Evincés, sans refuge, pauvres et le coeur brisé, les Acadiens exilés se trouvèrent dans un milieu où leur religion n'était pas acceptée et leur langue pas comprise.

Beaucoup d'entre eux souffrirent du manque d'identité. Les familles ayant été divisées durant la déportation, le courage stoïque de beaucoup d'Acadiens fut ébranlé.

Il est étonnant de voir que malgré tous ces tourments, un groupe ethnique d'Acadiens soit réapparu au

to achieve recognition, these people reunited — the very act that the British originally thought they could prevent. As soon as humanly possible, the Acadians returned to their original homeland, presently comprising nearly 40 per cent of the total population of New Brunswick, Canada.

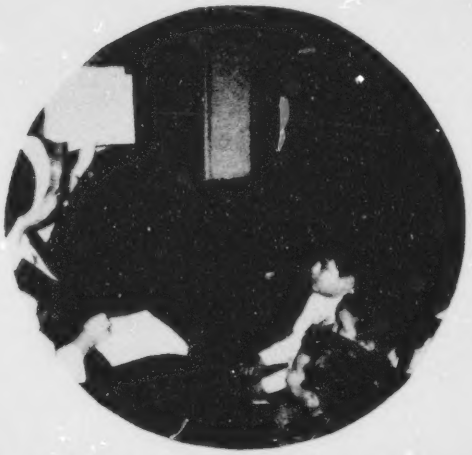
Within a decade of their deportation, many Acadians returned to the region near their beloved Acadia. As the map following this article illustrates, these regions are located in the Canadian province of New Brunswick, where many people of Acadian descent are found. The Maritime Provinces of Nova Scotia, Prince Edward Island and such islands as Cape Breton Island, Magdalen Island, have also harbored groups of Acadian refugees.

Because hostilities between France and Britain continued, the Acadians were left to be aided by their French confreres in Quebec and Montreal. Due to difficult travel and distance, however, the Acadians soon found themselves completely isolated and without aid from anyone. The Acadians developed amidst trial and tribulation into a distinct cultural group influenced greatly by the maritime climate, interests and culture.

20ème siècle. En moins d'une décade, ils se regroupèrent et revinrent dans le voisinage de leur Acadie bien-aimée. Cette fois, ils choisirent le Nouveau-Brunswick, l'île du Prince-Edouard et le Cap-Breton comme patrie d'élection. Encore de nos jours, 40% de la population du Nouveau-Brunswick sont d'origine acadienne. Le regroupement si redouté par les Anglais est maintenant un fait historique.

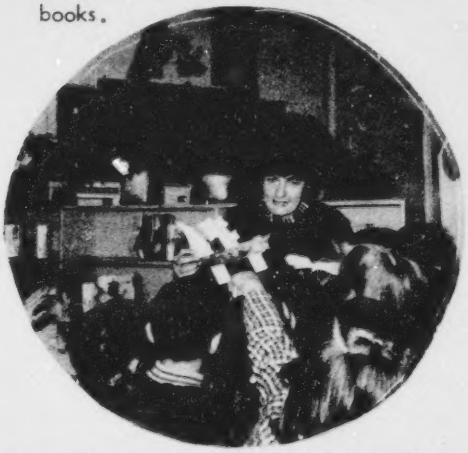
ACADIA

TITLE VII PRESENTS MORE OF ITS DEVOTED STAFF, SR. THELMA BOUCHARD AND AIDE, MISS PAULA MICHAUD WITH THEIR KINDERGARTEN CLASS



Story time has an added charm to these children who now compose their own books.

Little ones take great interest in recognizing words they have dictated.



Miss Paula introduces Acadian history by means of visual aids which she produced.

French TV finds a captive audience in this classroom.

The story of Little Red Riding Hood.
By: Ann Bouchard

This is Little Red Riding Hood

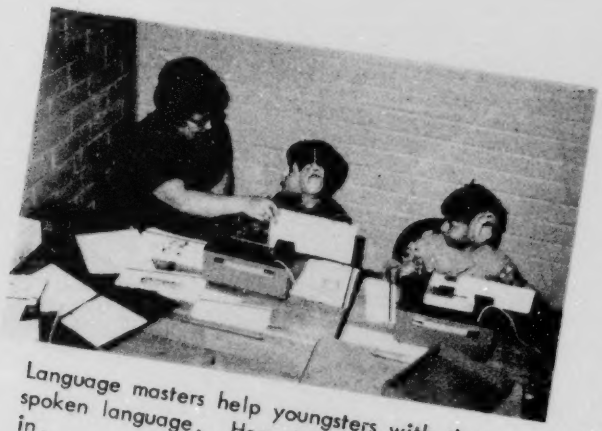
She meets the wolf and he takes away her food.

She goes into her grandmother's house and she meets the wolf who she thinks is her grandmother.

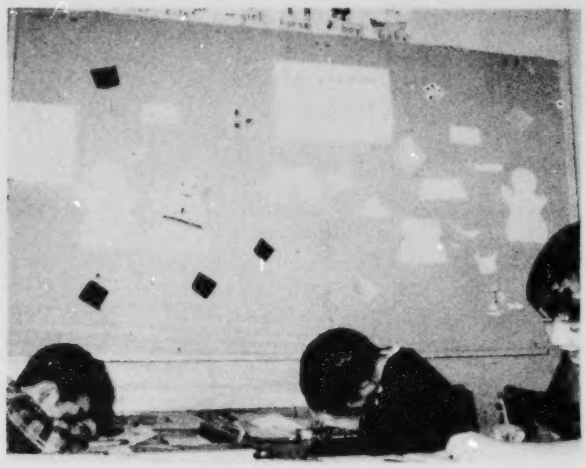
This is a good wolf. Little Red Riding Hood is picking flowers.

SR. JEANNETTE ROY, MRS. MAY BOUCHARD, MRS. BLANCHE COLLINS AND THEIR AIDE, MRS. VALERE GUERRETTE FORM A WORKING TEAM AT BAILEY SCHOOL, UPPER FRENCHVILLE

Individualized instruction is facilitated with teamwork. Here Sr. Jeannette helps a student.



Language masters help youngsters with their spoken language. Here Mrs. Guerrette joins in.



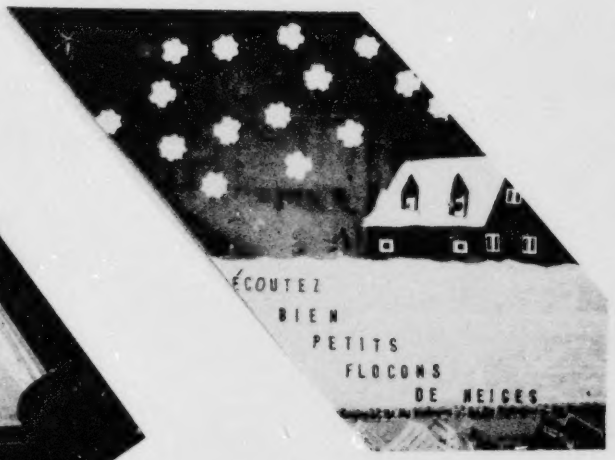
Making puppets can be interesting and fun!

After hearing a French story read by Mrs. Collins, it is discussed in French.

Next, the story is illustrated and French captions added by the children themselves.

MONTFORT SCHOOL, ST. AGATHA, PRESENTS SISTER JULIETTE MICHAUD AND HER AIDE, MRS. BARBARA CAVANAGH WITH THEIR TITLE VII FIRST GRADE

Experience charts are developed in both English and in French to reach every student in class.

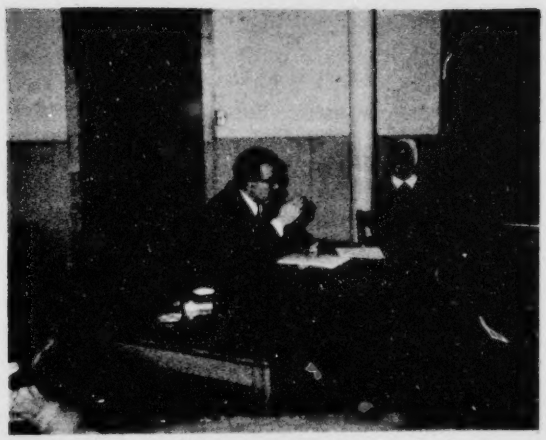


Colorful bulletin boards add to the classroom climate.

The new French series, Je Veux Lire, has been introduced and students realize that French is not only spoken, but printed and read from colorful, interesting books.

Youngsters enjoy learning to write both English and French words.

BILINGUAL SPECIALIST VISITS THE VALLEY



Dr. Wallace Lambert

On February 11 to 13, a world-recognized bilingual specialist, Dr. Wallace Lambert, visited our Title VII classrooms.

Dr. Lambert, with his team of psychologists of McGill University, has had great success in the St. Lambert School System of greater Montreal. These students, who spoke only English when beginning school, by the fifth grade have become true bilinguals -- able to speak, read, and write in both English and French.

As Dr. Lambert visited our area, he found our situation quite different from Montreal concerning the language situation of our five-year-olds. However, Dr. Lambert found the overall picture of possible bilingual development to be most optimistic and challenging.

An open meeting with interested citizens was held with Dr. Lambert presiding. Among some of the recommendations for the Valley given by this bilingual expert were that teachers attempt to accelerate the pacing and speed of their language program (both in English and in French).

He strongly urged that the two languages remain distinct -- especially in the early grades. Language, he stated, should be a means to an end — not simply an end in itself. In other words, to be effective, language should be used to teach some subject matter to the students.

Finally, Dr. Lambert expressed the opinion that the teachers in the Valley visit the classes of other Valley teachers.

Dr. Wallace Lambert not only showed interest in our project, but also expressed the desire that he be kept on our list of consultants. He stated that the St. John Valley Bilingual Project must not fail!

Du 11 au 13 février, un specialiste bilingue reconnu dans le monde entier, le Dr Wallace Lambert, visita nos classes de Title VII. Le Dr Lambert et ses collaborateurs (Psychologues) de l'Université McGill ont remporté un grand succés à l'école St-Lambert à Montréal. Ces étudiants qui ne parlaient qu'anglais au début de leur scolarité, dès leur cinquième année sont devenus de vrais bilingues capables de parler, de lire et d'écrire en anglais et en français.

Ici, dans la vallée, le Dr Lambert trouva la situation différente concernant les langues parlées par nos élèves de cinq ans. Toutefois, il fut des plus optimistes concernant la possibilité de développer le bilinguisme.

Vendredi soir, 12 février, le Dr Lambert présida une réunion de citoyens interessés dans le bilinguisme.

Samedi, le Dr Lambert présida une séance d'études. Cet expert en bilinguisme nous recommenda d'accélérer notre programe des langues françaises et anglaises. Il fit remarquer spécialement que les deux langues demeurent distinctes spéciallement durant les premières années. La langue, a-t-il dit, et je cite: "N'est pas une fin mais un moyen." En d'autres mots, pour que l'enseignement d'une langue soit effectif, il faut l'utiliser pour enseigner des sujets aux élèves.

Finalement, le Dr Lambert recommenda qu'il serait bien utile que les professeurs visitent les autres classes de la vallée.

Non seulement le Dr Lambert montra un vif intérêt dans notre projet mais il exprima le désir de rester parmi nos consultants. Le projet bilingue de la vallée du St. Jean ne peut et ne doit pas faillir a-t-il conclu.

TITLE VII IN-SERVICE COURSE

"Language Learning and the Dialectal Speaker in the Elementary School," is conducted by Dr. Norman Dube, of the University of Maine at Fort Kent who wrote his dissertation on the topic of the French dialect spoken in this area of northern Maine. A few of the many projects developed by the teachers are pictured on the next page.

The objectives of this course are for the teachers to study current language learning theories, to draw teaching guidelines implied in the theories, and to plan for classroom experiences for the dialectal speaker in the elementary grades.

It is hoped that the teachers will have a better understanding of language learning theories such as coding and encoding interferences, assimilation, interpretation, and speaker-listener relationship.

A second goal for teachers is that they be better able to evaluate the language performance of the dialectal speaker; that is, his dialectal differences, his language transfer (French to English and vice versa), and his language perceptions, (semantic values).

The final, long-range goal of this course is to organize elementary classroom activities for language skills acquisition, for concept learning and for reinforcement of cultural preferences and values.

The snapshots were taken of actual classroom activity projects presented by the teachers at a course session.

"Etude de la langue et du dialecte parlé à l'école élémentaire."

Ce cours, donné à l'Université du Maine à Fort Kent, est enseigné par le Docteur Norman Dubé dont la thèse doctorale traite du français parlé dans la vallée du Madawaska.

Le double but de ce cours est d'abord d'enseigner aux professeurs les théories modernes dans l'étude d'une langue; puis d'appliquer ces mêmes théories dans des activités auxquelles prendront part de jeunes élèves qui ne savent du français que le dialecte qu'ils ont entendu dans leur milieu familial.

Il est à souhaiter qu'après ce cours les professeurs soient plus conscients des procédés inhérents à l'étude d'une langue: tels que les règles qui régissent cette langue et la rendent différente d'une autre, de son assimilation, de son interprétation et des rôles respectifs du causeur et de l'auditeur.

Un autre résultat désirable serait que les professeurs puissent évaluer le fond acquis d'une langue même s'il s'y mêle du dialecte local comme le serait le passage du français à l'anglais dans une même phrase ou un mot anglais auquel on donne une terminaison française (watcher) etc...

La fin principale de ce cours est d'organiser les activités scolaires au niveau élémentaire de sorte que tout concoure à l'acquisition des quatre éléments de toute langue; écouter, parler, lire, écrire; éléments qui sont autant d'outils utiles à l'acquisition des préférences et des valeurs culturelles.

Les photos que vous voyez ici furent prises durant un cours pendant lequel les professeurs présentaient leurs projets.

DID YOU KNOW THAT?

CHÂSSIS, m. Window; of the same meaning as St.-Fr. fenêtre. Dial. - Sw.; Can.-Fr.

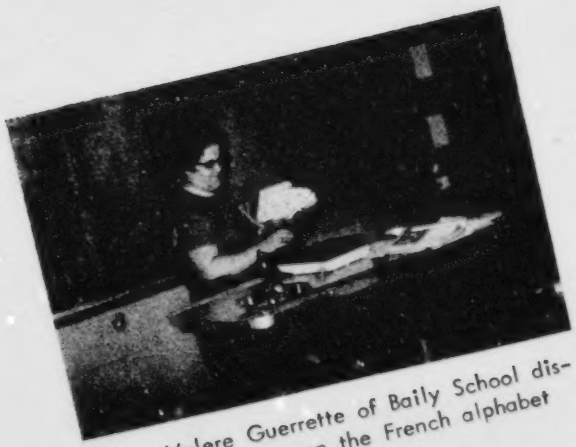
CHERANT,-TE, adj. and n., m. and f. One who asks high prices for his (her) merchandise: ce marchant est (un) chérant; cette marchande est (une) chérante. Dial. - Sw.; Can.-Fr.; Anjou, Saintonge, etc.

COCOMBRE: m. Cucumber. Dial.-Sw.; Livingston Parish; Can.-Fr.; Anjou and Berry; St.-Fr. concombre.

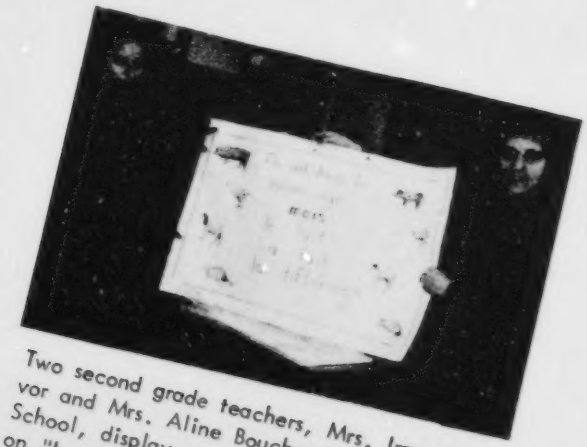
COUETTE, f. 1. A braided tuft of hair; a ringlet such as was conformerly twisted with the aid of curling irons or tongs; a negress's kinky lock of hair, rolled and tied. Dial.- Widely used in Louisiana.

COUP: m. Prendre un coup, "to take a drink of wine or other spirituous liquor." dial.-So.; Poin'e Coupée; Can.-Fr.

Mrs. Louella Marquis and Sr. Yvette Raymond of St. Thomas School worked on a project entitled LES VEHICULES.



Mrs. Valere Guerrette of Baily School displays her project on the French alphabet which she illustrated.



Two second grade teachers, Mrs. Irma Mavor and Mrs. Aline Bouchard of Evangeline School, display one poster of their project on "Le Laiterie."

A project presented by Ginette Doucette and Lorraine Leblanc of St. John School dealt with a unit and field trip to a motel.